



By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Alef. Lam. Meem.* Ra.[1] *Telka*[w] (*she-that-afar-it* [w] / *those* [w]) (*are*) The Book's [x] *Aya'te*[w] (*Qur'anic statements*) [w] and (*that*) which[x] (*had been*) descended to you[g] from your[t] Lord (*is*) the right; [and,] but most (*of*) the mankind believe not.	الٓمٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
2. Allah, Who [*He*] raised the Heavens [w] by other than pillars [w] you[z] see it[w]; afterwards *istawa*[2] ([*He*] *set Himself*) on The *Arshe*[x3] (*Throne of Kingship*)[x] and [*He*] subjugated the sun [w] and the moon [x] each runs to an *ajalen*[4] (*term-limit*) *musamma*[5] (*that which is designated and/or named*); disposes [*He*] the matter [*He*] expounds the *Aya'te*[w] (*miracles/signs/proofs*); *la'alla* (*craving currently unavailable deed that/perhaps*) you [b] by your [n] Lord's *lega'a* (*meeting*) *toqeenoona* (*you* [z] *believe with certitude*).	ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾
3. And He Who extended [*He*] the Earth [w] and made [*He*] in it [w] anchors[6] (*catches/fasteners/stabilizers*) and rivers and of all the *thamara'te*[w] (*trees/plants crops/fruits*) [w] [*He*] made in it[w] two pairs[x]/categories [x7]; overlays [*He*] the night the day; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (*miracle/sign/proof*) for a people rethinking.	وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾
4. And in the Earth [w] (*are*) neighboring [w] tracts [w] and gardens[w] of grapes[8] and *zar'on*[9] (*crops ready for harvesting-/sprouts*) and palm-trees[w] twain/off-shoots and other	وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ

[1] See the Lexicon attached to this Translation for commentary.

[2] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "how" of His action!

[3] See the Lexicon attached to this Translation for more elaboration on this wondrous word!

[4] The word "**الأجل**" means term-limit, see **اللسان**!

[5] The word "*musamma*" is *masculine*, *singular*, *subjective noun*, meaning: that which is designated and/or named!

[6] That is the mountains!

[7] The word "**زوج**" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = "**صنف**" (sort or kind or specimen), (5) hue (color). And quite relevant to the word "**زوج**" is its plural: (1) "**أزواج**," which could also mean: (2) similars, i.e. the look-likes!), (3) hues! See **اللسان**!

[8] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the date-palm is openly stated but with respect to the grapevine , known in Arabic as "**الكرم**," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!" In this respect, there is a true *Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" is the Muslim! And in another narration: verily only that "**الكرم**" is the heart of the believer! See **نزهة المتقين؛ شرح رياض الصالحين لـ محي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض**!

[9] See Section 34, in the Introduction, for very lengthy discussion of this important word "*zar'on*"= "**زرع**!"

than twain/off-shoots, (*all are being*) watered by one water and [*We*] favor some (*of*) it [w] over some in the *okol'e*[10] (*fruits/crops/edibles*); verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (*miracle/sign/proof*) for a reasoning people.	صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ٤
5. And *en* (*if*) you [g] wonder, so wonderment (*is*) their say: are if we were *tora'ban* (*crushed sand*) are verily we sure/surely in a new creation; those (*are*) who [r] unbelieved they [z] by their Lord, and those the shackles (*are*) in their necks [w] and those (*are*) The Fire's [w] companions, they (*are*) in it [w] immortals.	وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ٥
6. And they [z] *yasta'ajelo*[11] (*affirmably hasten*) you [g] by the *sayyea'tey*[w] (*demeritorious-deed*) [w] before the *hasanatey*[w] (*meritorious-deed*)[w] and *qad* (*already and affirmatively*) ceded[w] before them the *matholato* (*deterrent-examples*) [w12]; and verily your [t] Lord (*is*) surely forgiveness [w] possessor for the mankind over their injustice; and verily your[t] Lord surely (*is*) severe (*in*) the punishment.	وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ٦
7. And say who [r] unbelieved they [z]: *lawla* (*why had not been*) descended on him an *Aya'ton*[w] (*miracle/sign/proof*) from his Lord; verily only you [s] (*are*) a warner; and for every people (*is*) a divine-guider.	وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ٧
8. Allah knows what bears [w] each female and what sink[13] the wombs [x] and *tazdado*[14] (*further augments*) [*it* [x];]; and everything *enda* (*by munificence of/by Rule of*) Him (*is*) by a *meqdar* (*measurement/fating-gauge/standard*).	ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ٨
9. Knower (*of*) the invisible and the visible, The *Ka'beero*[x15] (*Big beyond comparison/comprehension-/Predates all things*) The *Muta'aley*[16] (*He Who is ever towering above all shortcomings and above all His creatures in all attributes*).	عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ٩
10. Coequally of you [b] who[p] concealed [*he*] the say [x] and who[p] loudened [*he*] by it [x] and who[p] (*is*) *mustakhfen*[17] (*affirmably-concealer*) by night and a *sa'rebon* (*down-*	سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ

[10] The word "*okol'e*" = "أكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit!

[11] See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

[12] One meaning, among others, of "example is: punishment given as a warning or deterrent! See the American Heritage Dictionary! In this case it is in the plural feminine!

[13] That is by seeping or oozing of its blood (e.g. menstrual cycle) or premature abortion, etc.!

[14] The word "تزداد" implies greater intensity, and اللتاج says it is "ابلغ!" So further is prefixed for this purpose!

[15] The word "*kabeer*"= "كبير" when prefixed with the article "The" becomes One of Allah's most beautiful attributive names, meaning, in this case: He Who is signalized and singled to be bigger/older than anything humanly imaginable! As Allah is *The First*, as *nothing is ahead of Him*, and *He is The Last*, *as nothing is after Him*! Allah is *incomparably Big/Pre-Extant/Predates all things*!

[16] The word "*muta'aley*"= "متعالي" means: He Who is ever towering above all shortcomings and all His creatures in all attributes".

[17] See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

sloping/ designated road journeyer) by day.	بِٱلَّيْلِ وَسَارِبُۢ بِٱلنَّهَارِ ١٠
11. For Him[18] (*are*) trackers [w][19] from between his hands[w][20] and from his rear[x] they[z] keep-up[21] [him],[22] of Allah's command; verily Allah changes not whatever[23] (*is*) by (*within*) a people until they [z] change whatever (*is*) by (*within*) their selves [w]; and if Allah wanted by a people an ill [x] then no *maradda* (*fending/ repelling*) for it [x] and not for them of lesser than/without Him of a guardian.	لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ١١
12. He Who shows you[b] [*He*] the lightning,[24] frighteningly,[25] and covetously,[26] and [*He*] establishes the *sahaba*[27] (*gliding-clouds*) the heavies.	هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ١٢
13. And *yousabbeho*[28] (*says: subhana Allah*) the thunder by His praise and the angels from *kheyfatee*[w][29] (*circumstantial state-of fearing*)[w] Him; and [*He*] sends the thunderbolts[w] so [*He*] betides by it [w] whom [p] [*He*] wills; and they [z] dispute in Allah while He (*is*) severe (*vis-à-vis*) the *meha'le*[30] (*Proficient-Schemer / Overcomeer/ Punisher*).	وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ١٣
14. For Him (*is*) the right's [an] invocation [w] and who [r] invoke they [z] of lesser than/without Him, not *yestajee-bona*[31] (*they* [z] *compliantly-respond*) for them by a thing, except as *ba'setto* (*outstrecher/ taker*) (*of*) his both hands-palms to the water to reach his mouth and not it [x]/-he surely its [x] reacher; and not the unbelievers' invocation except in a misguidance [x]/waste [x].	لَهُۥ دَعْوَةُ ٱلْحَقِّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ١٤

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18 For Allah, i.e. He made them to be!

19 The word "**معقبات**" is a plural of multiplicity or the exaggeration of the function of the word in reference, in this case "**معقبات**"= *trackers*,[w] meaning the angels! Since the plural of "**ملائكة**" = angels, is a broken plural, so it is in the feminine format! And the "**ت**" in "**معقبات**" is for multiplicity and intensity!

20 The expression "between his hands" is an Arabic tongue expression meaning: before, ahead of, fronting!

21 The word "**يحفظونه**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

22 The pronoun "**هـ**" in "**يديه، خلفه، و يحفظونه**" all refer to subjective noun in the previous Ayah, (S13:10)!

23 This "**ما**" = "whatever" is a conditional particle, although some say it may be "**أسم موصول**" = *connective noun*!

24 The "**البرق**" = "lightening," is figuratively speaking mean "rain water," say Qur'an commentators! See **الطبري**!

25 That is from its destructive force for the traveler or sea man, according to The Qur'an commentators!

26 That is for the possible rain for the land dwellers and their desire for rain, say Qur'an commentators!

27 The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "**سحابة**!" Whereas the "**غيم**" appears stationary! **أنظر اللسان**!

28 Saying "*subhana* Allah" = singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

29 The word "**خيفة**"="a state-of-fear," meaning adhering to them at all circumstances! That is what is "**الراغب**" says! See **الراغب**! On the other hand says a, "**تاج العروس**," meaning a transitory state, such the "**خيفة**" of *Mosa* (*Moses*) in (S20: 67) which says: "So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (*Moses*)!" Since The Qur'an is first and for most is: "Qur'an Arabic," it seems to me what says "**تاج العروس**" is more correct in this case! Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

30 The Arabic word "**المحال**"= *mehal*, means the proficient-schemer and overcomeer or punisher!

31 The word "**يستجيبون**" is rooted in "**استجاب**," meaning: favorably/compliantly respond, *not just respond*! See **الهادي**!

15. And for Allah kowtow who[p] (*are*) in the Heavens [w] and the Earth [w] voluntarily and coercively[32], and their shadows (*are*) in the *ghodowe* (*dawn-until-sunrise*) and the *aa’ssa’le* (*late afternoon until sunset*)[33].	وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ (15)
16. Let-say [*you* [s]]: Who (*is*) the Heavens’ [w] and the Earth’s [w] Lord; let-say [*you* [s]]: Allah; let-say [*you* [s]]: have then *ittakhathatom*[34] (*you* [c] *took and presumed*) of lesser than/-without Him *aw’leyaa*[35] (*guardians/allies*) not possess they [z] for their selves [w] a benefit and nor a harm; let-say [*you* [s]]: are level/even the blind and the *basseero* (*keen: seer/overall evaluator of the facts and their possible consequences*); or are the darknesses [w] and the illumination [x] level; or they [z] made for Allah partners (*deities*); they [z] created like His creation so looked-alike the creation on them; let-say [*you* [s]]: Allah (*is*) Creator (*of*) everything and He (*is*) The One The *Qahha’ro*[36] (*Ever/Stout Subduer*).	قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ (16)
17. [*He*] descended from the sky [w] water [x]; then flowed valleys [w] by its [w] measure then carried the torrent-rain foam, raiser, and of what they [z] ignite over it [x] in the fire [w37] *ebtegha* (*in earnest-quest*) (*of*) an ornament [w] or a *mata’aen*[x38] (*resource for a transitory worldly delight*) (*is*) foam like it[x]; like *tha’leka*(*afar-that-it*/)[x] hits Allah the right [x] and the false-hood [x]; so as-to the foam so [*it* [x]] goes *jufa’an* (*as cast off*), and as-to what benefits the mankind so *yamkotho* ([*it* [x]] *stays/remain*) in the Earth[w]; like *tha’leka* strikes Allah the examples/parables.	أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ (17)
18. For whom [r] *estajabo*[39] (*they* [z] *favorably-answered*) for their Lord (*is*) the Paradise [w]; and who [r] not *yastajeebo* (*compliantly responded they*[z]) for Him, had that for them what (*is*) in the Earth [w] together and like it [x] with it [x] surely (*would have*) ransomed they [z] by it [x]; those for them (*is*) the ill reckoning and their abode/lodging (*is*)	لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ

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32 See the Lexicon attached to this Translation for the distinction between “كَرهاً,”*fat’ha* on the “ك,” as in this Ayah, and “كُرهاً,” *dhammah* on the “ك,” as in (S46: 15), and “إكراه,” as in (S2:256)!

33 In English there is no exact corresponding words for “غدو” = “*ghodow*” (grammatically inflected “*ghodowe*) and “آصال” =“*aasal*,” late afternoon until sunset!

34 The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore,“إتّخذ” is always taking and making/presuming some-thing of what was taken! Thus, it is not just the mere taking!

35 The word “أولياء” could also mean, among them: *protector, friend*!

36 The word “*Ever*” is prefixed to “*Subduer*” to intensify it, as “قهّار” is not just “قاهر!”

37 That is the ore!

38. The word “متاع”=“*mata’aen*” is rooted in the word “متّع,” = “*matta’a*” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

39 The word “استجابوا,” is answered plus made available what was requested, i.e. “favorably-answered”!

39 See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"=the *albab's* possessors!

Hell[w] and wretched the *meha'do* (*bed/cradle/fixed expanse*).	وَبِئۡسَ ٱلۡمِهَادُ ١٨
19. Does then who[p] [he] knows, verily only (*had been*) descended to you [g] from your [t] Lord the right as who[p] he (*is*) blind; verily only reminisce the *albab's**[40] (*the hearts-intellects staff*)'s possessors.	۞ أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٩
20. Who [r] they [z] fulfill[41] by Allah's covenant and not breach they [z] the *meethaqa*[x] (*ratified-covenant*) [x].	ٱلَّذِينَ يُوفُونَ بِعَهۡدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلۡمِيثَٰقَ ٢٠
21. And who [r] join they [z] what commanded Allah by it [x] that [*it* [x]] be joined; and they [z] reverently-fear their Lord and they [z] fear/know[42] the ill reckoning.	وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ ٢١
22. And who[r] *ssabaro* (*they held on patiently*) *ebtegha* (*in earnest-quest*) (*of*) their Lord's Face[43] an *aqamo*[44] (*they* [z] *upheld the prescribed obligations of*) the Prayer [w] and they [z] expended of what *razaqna* (*We provided*) them secretly and openly[w] and *yadra'ona* (*they*[z] *ward-off*) by the *hasanatey*[w] (*meritorious-deed*) [w]the *sayyeata*[w] (*demeritorious-deed*), [w] those for them *aogba* [w] (*ultimate-result*) [w] the *da're* [w] (*the eternal home/-paradise*) [w45].	وَٱلَّذِينَ صَبَرُواْ ٱبۡتِغَآءَ وَجۡهِ رَبِّهِمۡ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمۡ عُقۡبَى ٱلدَّارِ ٢٢
23. *Adnen's* (*Eden's*)[46] Paradises [w]/Gardens [w] they [z] enter it [w] and who[p] *ssalaha*[47] (*who obliged by a divine criteria*) of their fathers and their spouses (*wives*) and their progenies [w] and the angels enter on them from every door.	جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ٢٣
24. Peace (*be*) on you [b] by what *ssabartom* (*you* [c] *had held on*	سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ

[41] The word "يوفون" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it!

[42] Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

[43] This is an Arabic tongue expression meaning His pleasure!

[44] The word "أقاموا" from "أقَام" in means upheld! But *linguistically* "أقَام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقَام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

[45] That is *Paradise*[w] of the *Hereafter*[w]!

[46] The word "عد ن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of *Paradise*[w]! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr!

[47] The word "صلح"="*salaha*" (1) it's "فعل ماض لازم" = an intransitive verb, and a past tense that is we are dealing not with a transitive verb, "أصلح!" And (2) "صلح" is very difficult to exactly define, let alone translate, as the criteria could differ among different people and different eras! However, a "divine criterion," such as the "Pillars of Islam" or any such criterion which is Allah sanctioned would do! Any "righteous" work done according to, say, secular criteria will not avail in this respect, as this respect requires belief in Allah and His Criteria! There are many *Ayat*[w] that emphasize: "…while he (is) a believer!" For e.g.: "And whoever works the righteous works, of a male or a female while he (*is*) a believer, then those they enter the Paradise, [w]" (S4:124).

patiently); so *ne'ama* (*most excellent*) (*is*) *aogba* [w] (*ultimate-consequence*)[w] (*of*) the *da're*[48] (*eternal abode/home /paradise*)[w].	عُقْبَى ٱلدَّارِ ٢٤
25. And who [r] breach they [z] Allah's covenant [x] from after His/its [x] *meethaqa*[x] (*ratified-covenant*) [x] and cut-off they [z] what Allah commanded by it[x] that[*it* [x]] (*be*) joined and corrupt they[z] in the Earth[w] those for them (*is*) the curse[w] and for them (*is*) the ill *da're* (*eternal abode/Hell*)[w49] .	وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ٢٥
26. Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision-/victuals for sustenance/rain*) [x] for whom [p] [*He*] wills and [*He*] constricts; and rejoiced/reveled they [z] by the life [w] (*of*) the world [w]; and not the life[w] (*of*) the world [w] in the Hereafter[w] except a *mata'aon* (*resource for a transitory worldly delight*).	ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ٢٦
27. And say who [r] unbelieved they [z]: *lawla* (*why have not*) descended on him an *Aya'ton*[w] (*miracle/sign/proof*) from his Lord; let-say [*you* [s]]: verily Allah misleads whom [p] [*He*] wills and [*He*] divinely-guides to Him whom [p] *anaba* ([*he*] *returned-penitently*).	وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۗ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ٢٧
28. Who [r] they [z] believed and their hearts tranquilize by Allah's *thekre* (*Qur'an/mention of Him*), indeed by Allah's *thekre* tranquilize the hearts.	ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ٢٨
29. Who[r] believed they [z] and worked they [z] the righteous-works [w] *ttoba*[50] (*beatitude/special tree in Paradise*) [w] for them and a *husno*[51] (*ultimately meritorious beautiful*) *ma'aabe*[52] (*willful-return*).	ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ٢٩
30. Like *tha'leka* (*afar-that-it*/) [x] We sent you [g] in an *Ummaten*[w] (*people/generation*)[w] *qad* (*already and affirmatively*) ceded [w] of before it [w] *Umamon*[w] (*peoples/generations*) [w], to recite [*you*[s]] on them which [x] We revealed[53] to you [g] while they [z] unbelieve by *Ar-Rahman*; let-say [*you* [s]]: He (*is*) my Lord, no an *elaha* (*a deity*) except Him, on Him I trusted and to Him (*is*) [*my*] repentance. [x54]	كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ٣٠
31. And had that a Qur'an [x] (*had been*): treaded by it [x] the mountains, or *qutte'at* (*had been iteratively cut*) [w] by it [x]	وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ

[48] The word *da're* = eternal-home, i.e. the Hereafter-home= *Paradise* [w] or *Hell*!

[49] That is Hell of the *Hereafter*[w]!

[50] The word "*toba*"= "طوبى"= linguistically beatitude; also according to the *Hadeeth*, is a tree in Paradise, originating in The Prophet's home and goes to every home of the believers!

[51] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي

[53] The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king! See الهادي!

[54] The speaker's pronoun "ي" in "متاب" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

the Earth [w] or (*had been*) spoken by it [x] (*to*) the decedents[55], rather for Allah (*is*) the command together; have not then cognized who [r] believed they [z] that if[56] Allah wills surely [*He*] (*would have*) divinely-guided the mankind together; and not cease who [r] unbelieved they [z] betides [w] them by what *ssana'ao* (*carefully-crafted they* [z]) a calamity [w] or falls [w] near their home [w] until *ya'atee* [x] (*betides/eventuates*) [x] Allah's promise; verily Allah unfulfills not the appointment.	ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾
32. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been affirmably jested*) by messengers [x] of before you [g] so I protracted for whom [r] unbelieved they [z] afterwards I took them, then how [was] [*My*] punishment[57].	وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾
33. Is then Who [p] He (*is*) *Qa'emon* (*Ever-Maintainer*) over each self [w] by what earned-she [y] [58]; and they [z] made for Allah partners (*deities*); let-say [*you* [s]]: let-you [z] name them; or *tona'bbe'o* ([*you*[z]] *inform by piece-of-significant-and-availing-news*) Him by what [*He*] knows not in the Earth [w] or as apparent of the say; rather (*had been*) adorned for whom [p] unbelieved they [z] their machination and they [z] repelled *a'n* (*off*) the path; and whom [p] Allah misleads surely for him (*is*) not a divine-guider.	أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾
34. For them a torment in the life [w] (*of*) the world [w] and surely the Hereafter's [w] torment (*is*) *ashshaqqo* (*woe fuller*) and not for them from Allah of a protector.	لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾
35. Like/example (*of*) the Paradise [w] which [u] (*had been*) promised the *muttaqoona* (*the reverentially guarders not to displease Allah*), run [w] from under it [w] the rivers, its [w] *okolo* (*fruits/crops/morsel/edibles*) (*is*) a bider (*ever unchanging*) and its [w] shade [*too*]; *telka*[w] (*she-that-afar-it* [w-]/*it* [w]) *aogba* [w] (*ultimate-consequence*) [w] (*of*) whom [r] *ettaqaw* (*they had reverentially guarded not to displease Allah*) and the unbelievers' *aogba* [w] (*is*) The Fire. [w]	۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾
36. And whom [r] We gave them The Book [x] they [z] revel/-rejoice by what (*had been*) descended on you [g]; and of the parties (*is*) who [p] [*he*] disclaims some (*of*) it [x]; let-say [*you* [s]]: verily only I (*had been*) commanded to	وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ

[55] Due to Arabic eloquence there is an *omitted predicate clause* here, which could be: *would have been this Qur'an*! See **القرطبي**!

[56] The particle "**لو**" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "**لو**" amounts to "if" or "when!' See **مغني اللبيب، إبن هشام**!

[57] The speaker's pronoun "**ي**" in "**عقاب**" is omitted, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See **إعراب القرآن، لمحمود صافي**!'

[58] Here is an excellent example of Arabic eloquence, which is based on brevity and inference by deduction, as in this case where a predicate clause is omitted, as it is obvious to the well versed Arab! Speech brevity in Arabic is a supreme hallmark, e.g.: "**ما قلّ و دلّ**" meaning "least in words giving most meanings!" So, inference by deduction is well exemplified here! And what is *appropriately omitted* is: "like another not so doer!"

worship Allah and not partner (*deities*) I by Him; to Him I invite and to Him (*is*) [*my*] *ma’aabe*[59] (*willful-return*).	إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ وَلَآ أُشۡرِكَ بِهِۦٓۚ إِلَيۡهِ أَدۡعُواْ وَإِلَيۡهِ مَـَٔابِ ٣٦
37. And like *tha’leka* (*afar-that-it*/) [x] We descended it [x] (*harmoniously by*) [60]Arabic rule; and *la’en* (*if indeed*) *etta-ba’ata* (*you* [g] *closely-followed*) their *ahwa*[61] (*tendentious likings*) after what came (*to*) you [g] of the knowledge, not for you [g] of Allah (*neither*) [of] a *wa’leyen* (*guardian-/ally*) nor (*of*) a preventer.	وَكَذَٰلِكَ أَنزَلۡنَٰهُ حُكۡمًا عَرَبِيّٗاۚ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَمَا جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا وَاقٖ ٣٧
38. And *laqad* (*verily, already and affirmatively*) We sent messengers of before you [g] and We made for them spouses (*wives*) and progeny [w] and not [was] for a messenger to *ya’atee* (*produce/bring about* [*he*]) by an *Aya’ten*[w] (*miracle/sign/proof*) except by Allah’s leave; for every *ajalen*[62] (*term-limit*) (*there is*) a book.	وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ وَجَعَلۡنَا لَهُمۡ أَزۡوَٰجٗا وَذُرِّيَّةٗۚ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ لِكُلِّ أَجَلٖ كِتَابٞ ٣٨
39. Erases Allah whatever[63] [*He*] wills and [*He*] firms; and He has The Book’s Mother.	يَمۡحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثۡبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلۡكِتَٰبِ ٣٩
40. And if either [*We*] assuredly show you [g] some (*of*) (*that*) which[x] [*We*] promise them, or *natawaffaka* (*assuredly* [We] *receive you*[g] *while before dying*), then verily only on you[g] (*is*) the announcement and on Us (*is*) the reckoning.	وَإِن مَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُ وَعَلَيۡنَا ٱلۡحِسَابُ ٤٠
41. Have [and][64] not they [z] seen (*that*) verily We *na’atee* ([*We*] *bring about*) the Earth [w] [*We*] diminish it [w] from its [w] (*outlying*) borders; and Allah rules, no *mu’aqqeba*[65] (*successor-alternate*) for His rule; and He (*is*) swift (*in*) the reckoning.	أَوَلَمۡ يَرَوۡاْ أَنَّا نَأۡتِي ٱلۡأَرۡضَ نَنقُصُهَا مِنۡ أَطۡرَافِهَاۚ وَٱللَّهُ يَحۡكُمُ لَا مُعَقِّبَ لِحُكۡمِهِۦۚ وَهُوَ سَرِيعُ ٱلۡحِسَابِ ٤١
42. And *qad* (*already and affirmatively*) they [z] machinated who [r] of before them; so for Allah (*is*) the machination together; knows [*He*] what earns each	وَقَدۡ مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَلِلَّهِ ٱلۡمَكۡرُ جَمِيعٗاۖ يَعۡلَمُ مَا تَكۡسِبُ

[59] The word “المآب” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will! So it’s a willful-return! See الراغب!

[60] See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur’an, (harmoniously by) Arabic rule!, in short “حكماً”= adverbial, since there is no way to *adverbially* express “حكماً,” which must be done, so I chose (*harmoniously by*)!

[61] The word “هوى,” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the Qur’an and *Hadeeth*.

[62] The word “الأجل” means term-limit, see اللسان!

[63] The particle “ما” is “إسم أو أداة شرط,” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[64] The Arabic interrogative-castigatory particle “أولَم” (implying negation) is made up of three parts (أ), (و), (لم) “أولَم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the Lexicon attached to this Translation for more elaboration!

[65] The word “مُعقِّب” by itself has many meanings, but as an Arabic tongue expression, such as the phrase “ مُعقِّب الحكم,” as in this Ayah “مُعقِّب لحكمه,” i.e. “Allah’s rule,” it means a “sequel-changer,” i.e. to change the nature or annul the rule the rule after it had been issued or decided!

self [w] and shall know the unbelievers for whom [a] (*is*) the home's [w] *aogba* [w] (*ultimate-consequence*) [w66].	كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّـٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾
43. And say who [r] they [z] unbelieved not you [g] (*are*) a *mursalan* (*sent-messenger*); let-say [*you* [s]]: sufficed by Allah *Shaheedan* (*Witnesser/Testifier*) between me and [between] you;[z] and Who has The Book's knowledge.	وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَـٰبِ ﴿٤٣﴾

66 The word "عقبى" means *ultimate-good-result*, commonly they say: عقبى لك i.e. *ultimate-good result* for you!